

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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NEW-YORK SATURDAY OCTOBER 10, 1864.

Whole Number 101

The Principia

Principles of Algebra (1960), 104.

WILLIAM (ANIMAL). KAFFIR
 BROWN WIND; PROLEGAR

Form: The book is in a hardcover.
 Distinguishing features, with illustrations, the

PROSPECTUS

[illegible]

THE BIBLE ABOLITIONIST.

The Bible & the Qur'an : v. the Scriptures against slavery, and the Scriptures
in favour of it.

To the law are the testimony. If they speak not according to this word, I shall rebuke them, saith the Lord. 29. A Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for justifying in righteousness. That if man of this might be perfect, thou oughtest earnestly unto all good works." 1 Tim. 3:16-17.

Part III.—Slaveholding brought directly to the test of the Bible

CHAPTER XXV.

(Continued.)

THE PROPHECY OF EZEKIEL.

Ezekiel prophesied "among the captives in Chaldea, during the latter part of the time that Jeremiah was employed at Jerusalem, and till some time after the destruction of their city. He seems to have been carried into captivity with Zedekiah. His prophecies contain severe reproofs of the enormous wickedness both of the Jews at Jerusalem and of the captives, and the whole nation, with their kings, princes, priests, and prophets, and awful predictions against them. — See *1. C. xiii. xiv.*"

The following extracts will show that oppression, in various forms was among the sins conspicuously reprov'd.

¶ If a man be just, and do the which is lawful and right,
and have not oppressed any, hath spoiled
none by violence, hath given his bread to the hungry, and
hath covered the naked with a garment, hath been a true
friend to the widow, and an open ear to the orphan, shall surely live
saith the Lord God. chap. xlviii. v. 9.

But this was not the character of the nation. Being carried in the State to the east gate of the temple where I saw several of the priests who are ordained, the practice was commended to the people, and said:

Yea, thus saith the Lord, O house of Israel, Ye have multiplied your slain in this day; Jerusalem and ye have added the slain with the slain. Therefore thus saith the Lord God, Your slain whom you have laid in the midst of it they are the flesh, and the city is the cauldron, but I will bring you forth, is the word of the Lord. (Chap. XL)

[illegible]

dimly or slowly and unobtrusively, we are not explicitly informed. Both films were perhaps, from all, as we know they are to all slave States, especially in our own, where an effective legal prohibition is withdrawn.

The thirteenth chapter of this prophecy, which we need not copy entire, contains a vivid representation of the false prophets, who were like "fumes in the nostrils, outside and inside, smearing faces and speaking vanity," seducing the people, and saying peace, peace, and this was in peace, and they built up a wall, and yet others doubted it with unimpaired merit, and whose work God threatened to overturn. The whole chapter deserves careful study, as descriptive of a priesthood in league with oppression, and destroying souls for hire.

In the sixteenth Chapter, the people of Judah and Jerusalem are compared to those of Sodom and Gomorrah, (as in the first chapter of Isaiah), and the reason is thus given, "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundant idleness was in her and in her daughters, neither did they strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away, as I saw good." (vs. 49-50).

Thus we have the double testimony of the two prophets, Isaiah and Ezekiel, or rather we have the testimony of the spirit of prophecy, by the lips of the two prophets, in their two distinct messages, that God regards any people who

primit oppress, or who neglect to 'strengthen the hands of the poor and needy,' as being guilty, essentially, of the crowning sin of Sodom and Gomorrah, the sin on account of which the cities were destroyed. This is the God's declaration. It is not something for any one to find fault with it, unless he is prepared to confront his Maker on the subject, or unless he is prepared to deny that the Bible is God's Word. Those who cry out against the 'extravagance,' the 'radicalism' of the 'ultraism,' the 'comensurisms,' the 'unchristian egotism,' the 'fundamentalism' of the statement, and of those who unmake it, may well be reminded that their controversy is with the Jehovah of the Scriptures, the God of the Bible, the God and Father of our Lord Jesus Christ, the 'King of Eternal Immortal, Invisible.' Let them prepare to do battle the controversy with him. Their testimony stands and their wills stand, while the Bible remains. And it does not matter whether, humble followers, may boldly repeat the testimony of the Lord, 'I will be a Father to the fatherless and a vindicator of the orphan,' who have been 'brought into the world,' or whether they will say, 'I will be a Father to the fatherless, while the graces of four millions of our contemporaries testify that there is peace.' 'The testimony of the Lord is sure, making wise the simple.' Psalms xix. 7.

The sister's name was not named by the author in the day of thy price." (Ezek. xvi. 56.)

The worshippers in Judah and Jerusalem, who heard and spread the divine messages by Isaiah and Ezekiel, were offended, undoubtedly, at being ranked with the people of Sodom and Gomorrah. Their spiritual pride forbade them to think, much less to speak, of the affinity between themselves and the Sodomites. But their pride and self-righteousness did not alter the fact, nor turn away its effects.

THE CLAIM AND COMMAND OF GOD FOR NATIONAL
EMANCIPATION, AS REQUIRED AND CONFIRMED BY
DIVINE PROVIDENCE IN THE CONSTITUTION.

SKETCH OF A SERMON BY THE REV. DR. CHEEVER.

*Devised at the Church of the Puritans Sunday evening
Oct. 13th, 1861.**

TEXT - And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem;

of Jerusalem: They are turned back to the iniquities of their forefathers, who refused to hear my words, the house of Israel and the house of Judah have broken my Covenant which I made with their fathers:— They have spoken words swearing falsely in making a covenant; thus judgment is brought upon them as a backbit: and the firm was of the field.— Jer. xi. 9-10, and lxxxi. x. 4.

You are not to suppose that this dreadful corruption and violation of their Constitution, and this establishment in the land, as part of the Government, of sins that God had expressly, and by name forbidden, on penalty of death, arose in by direct and bold invasion. There would have been impossible. The Devil never works in that way, but insinuates his poison by degrees, beginning with flattery and lies as in the Garden of Eden and ending with the fatal sting. It was a gradual departure from God, and practice of iniquity, and at length statutes of protection for in on grounds of expediency and expediency. Magistrates were bribed or persuaded to make nugatory decisions, and to pervert the law in defence of them, and prophets were made to assert the duty of obedience and maintaining such intransigent

and parties among the people were formed on their own ground, and administrators and princes were found to execute them, and confirm themselves in power by means of them, till at length, on the ground of successive decisions, parties, customs and precedents, all confirming the wicked perverseness of the Constitution, and framing mischief by a law, some vast and monstrous decision might be issued by a Supreme Judge, covering and enjoining the whole villainy in the name of God, as the rule of the Constitution itself. There were judges in those days, almost capable of decisions as sweeping and awful in impiety and villainy as that of the Chief Justice of the United States Tribunal, that black men have no rights that white men are bound to respect, only that the distinction of founding this moral assassination of a race upon color, was reserved as possible only for a christian nation, and a profoundly christian Judge under a republican form of government, boasted as being the freest that ever existed. But as of old, these corruptions and unendurable villainies at length destroyed the nation, so will they now, except they be abhorred and repudiated and put away forever. And as of old, just before the final catastrophe, God granted a last opportunity of repentance, remission and salvation, so now. And now, the consequence of the refusal of this opportunity, and the deterioration of the people, but I hold not that the sin was the leaving of God's edifying provision, we have reason to believe now, if we disobey God in this manner, as usually the present law were doing. "Thou saith the Lord, Ye have not hearkened unto my voice in claiming mercy but I will now have a sword, and ye shall be sword, pestilence and famine, and I will give the men as have transgressed my commandments to priests, and all men people, and the Lord shall be angry with them, and the hands of men shall seek their life, and now the hand of the King of Babylon's army. It was said by the false prophets, "It is lying, that God should let the heathen thus triumph over his own people, these promises of God's wrath are false and impious, and only give aid and comfort to the enemy, we have but one way to escape, can we construct the Kingdom in the slave lands as before, which is a profitable and therefore a right basis. Our cause is the cause of God, we are our enemies are God's enemies, and He will not suffer them to triumph over us. The people shall not fall away, and the first opportunity presents in that sin. The Lord is angry with them, but in other way.

New theories, values, the strategems, the dreadful mechanism of severity by which the terrible result was

